THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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MAN IS, THAT HE MIGHT BE HAPPY.

BY ELDER JACOB GATES.

All men have a consciousness of their own being and a knowledge that they do exist. The fact of their existence is evidence that they exist for some purpose. That purpose may be clearly understood by consulting our own feelings and capabilities, and the attributes combined in our own being.

From these premises we draw the following conclusion—that all men desire at least to be happy. Then happiness is the business of this life. But it does not follow that all men are happy simply because they desire to be so.

In pursuing this most desirable object, men differ; and by far the greatest portion of mankind lose sight of the real object in the pursuit of it. They seem to have no idea beyond the physical world and their own physical wants. In speaking of our feelings, I mean that universal desire in the hearts of all men prompting them to the pursuit of happiness.

Let me here say that our happiness in this life depends in part on a just and proper contribution for the supply of our physical wants, which may be embodied in one word—competence. Nature's wants are said to be few—that is, the wants of our corporeal organization. A crust of bread and a cup of cold water stop the cry of hunger. A coarse and plain covering shelters our body from the cold. Still it is evident that man is capable of enjoying more than this. There is spread out before him the great carpet of nature, combining all that constitutes the entire physical structure of the universe. Man, finding himself in the midst of this vast amount of nature's wealth, soon learns, by experimenting, that he has power to combine and arrange those elements, and make them subserve his own interest. He not only learns his power over the elements, by coming in contact with physical nature, but he soon discovers his capacity to enjoy and suffer. He also learns, by his own experience, that he stands in the midst of good and evil; the one contributing to his joy, the other adding to his misery, just in proportion as he becomes subject to one or the other. This awakens in man, through a law of necessity, a desire to choose the one that will contribute to his happiness, and refuse the other. This brings him to the power of choice; and through this, which is called volition, man is made accountable to his God, to the law of his own being, and (I might say with propriety) to the law of universal nature, of which he forms a part, and must act in unison with the great whole. Failing to do this, he has brought upon himself misery, which has been entailed upon succeeding generations, from the earliest period of our world's history down to the present time; and but a very small por-

tion of the happiness designed for man has been realized. One reason is because he has not taken into the account his spiritual organism and its wants. Hence it might be said that he has sown to the flesh and harvested disappointment.

As regards man's capacity, it is evidently greater than would appear, by simply viewing him in the humble sphere in which he is often found. In order to form a just idea of his capacity, we must view him in the light in which God has placed him in connection with physical nature. It is evident that the Great Author of our being, understanding the nature and capacity of man, arranged all things, and adapted them to his natural wants and his capacity to enjoy the same. Thus we see the beauties and supplies of nature spread out before us to please the eye and gladden the heart, for taste and for smell, for food and for raiment. And it hath pleased our Heavenly Father to ordain all these things for the use and benefit and enjoyment of man, proving, by this act of goodness, the capacity of man to receive, and by receiving to enjoy. Hence I infer that man is, that he might be happy.

The happiness that mankind enjoy is through the medium of the corporeal organs conveyed to the senses which constitute our spiritual being. Hence we are delighted with the beautiful through the sense of sight. We are also delighted with sound through the sense of hearing. We are gratified with odoriferous flowers through the sense of smelling. Then come taste and feeling in their order; and, through the medium of the senses, man is enabled to determine between the good and the evil, and between that which produces pleasure and pain.

Man's senses may become vitiated, and thereby lose the power to judge correctly. When the senses are healthy and pure, and under the control of a perfect law, they are as capable of receiving and judging and enjoying spiritual things as they are natural or temporal things. It is, in fact, the spiritual man living and enjoying spiritual things.

When we take man, and view him in his true character, we find that his endowments are great, and that he does really possess all the attributes which have ever been attributed to God, who is the Author of our being. And having a capacity to receive, he can be enlarged upon and improved until he is perfected in the knowledge of God—that is, become like God. Is it possible for man to become in any or in all respects like unto God his Father? Why not one being of the same species become like unto another? We are told in Genesis that God made man in his own likeness. Christ is said to have been the express image of his Father. And from all the history that has been given of him, either sacred or profane, we learn that he was in the likeness and form of other men, and came into this world the same as other men. He was perfect as a man, and became so as a God, by honouring and obeying the law of his Father, and thereby received all power in heaven and upon the earth.

Were we to draw a comparison between Christ as he was and as he now is, seated at the right hand of his Father, the only difference would be this: While upon the earth, he was in his infantile or rudimental state, possessing all the attributes of his Father in an imperfect or undeveloped condition. What is he now? The same being perfected—his attributes ripened and matured, not possessing one single attribute which he did not possess while tabernacled in the flesh. Did Christ, while upon the earth, possess one single attribute beyond that which man now possesses? He did not. If Christ possessed the attributes of judgment and justice, mercy and goodness, truth and love, so also does man possess the same. Admitting this without further comparison, what will man be when perfected? As a matter of course he will be like the Son of God. Hence the saying of the Apostle—"It doth not yet appear what we shall be; but we know that when he (speaking of Christ) shall appear, we shall be like him; for we shall see him as he is," (not as he was,) and be like him in his perfected state. Paul, in one of his Epistles, says to his brethren, "Let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God. (Phil. ii. 5, 6.) The idea conveyed is that men should have the same mind, and strive to be equal to or like their elder brother and God—that they may be one with Christ, as he and his Father are one. This has been the burden of all the holy Prophets and Apostles since the world began, to make

man like unto his God, by transmitting to him the law of life, and inspiring him with a desire to keep the same, without which man never can be perfected or become like his Heavenly Father.

The Lord has offered, at different periods of our world's history, to impart this law, so necessary to man's happiness; but, so far, it has proved almost an entire failure. Man, finding himself endowed with such wonderful capacities, both spiritual and corporeal, so God-like in form and so perfect in his organization, has over-estimated his own power and abilities so far as to come to the conclusion that he can obtain happiness without the special aid of any superior being. Consequently, he has rejected the law of life. Left to himself, he has principally studied his physical wants. But has this afforded him that amount of enjoyment and happiness which he feels in himself a capacity to enjoy? No. The experience of the world at large can answer, No. The history of six thousand years ought to be a sufficient evidence to prove that man of himself is incapable to obtain that which he seeks after, (which is happiness,) without the aid of a superior being who holds in his own hand the law of life.

A knowledge of this law and a close observance of the same ensure unto man all the happiness which he is capacitated to enjoy. This fact has been corroborated by all the holy Prophets and Apostles of whom we have any account. They have been uniform and one in their testimony. But, as yet, what little impression has their testimony made upon the great mass of mankind! They are so intent in the pursuit of happiness, with only the wisdom of this world to guide them, that they stumble upon the very thing they seek, without finding it.

The Great Author of our being has never required man to ascend into the heavens above, or descend into the depths of the earth beneath, to find out and become acquainted with the law of life and happiness. He has revealed it from the heavens through the ministration of angels. He has sent it to our doors, published it in our towns and cities, and that, too, by faithful witnesses—men ordained of God, the truth of whose authority has been confirmed by his power, which has attended their administrations in every dispensation of God to man; so that the world is left without excuse in their folly. Life and immortality was and is brought to light through the preaching of the Gospel—that is, presented before the people as it is in its true light and character, and testified of by a true servant of God, whose words are always accompanied with the Spirit of truth, which is light.

Light is the only principle by which things are seen, comprehended, or understood. Now, if mankind would come to the light, which is discovered through the preaching of the Gospel, they would not be so much at a loss to understand the law of life and happiness. But, prone to evil, they will not come to the light, but choose to remain in darkness and uncertainty, where they can deceive and be deceived. Life and immortality, being brought to light, can be obtained and enjoyed by the observance of certain laws and ordinances, the first principles of which pertain to this life, and are preparatory for the next, and are called the Gospel, which is the power of God unto the obtaining of salvation and a complete victory over all our enemies. In speaking of man's enemies, I mean all things which operate in any way against his happiness, to deprive him of enjoying to the full extent of his capacity. Even death itself, which is the last enemy of man, must yield to the power and force of truth, which is the law of life and happiness.

THE GATHERING.

(*Continued from page* 322.)

The 60th chapter of Isaiah is likewise remarkably plain upon the subject, where the Prophet, gazing upon the refulgent glories of the Latter-day Zion, breaks forth in impassioned language—"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. . . The Gentiles shall come to thy light, and

kings to the brightness of thy rising. Lift thine eyes round about, and see: *all they gather themselves together;* they come to thee: *thy sons shall come from far*, and thy daughters shall be nursed at thy side."

This is precisely the same view as that embodied in the 11th chapter. A gathering together of God's peculiar people, who, on their assembling, will build up a central city, which shall be the special mark of Jehovah's favour, and to which the "Gentiles" and kings of the earth "shall come." In Isaiah, 3rd chap. and Micah 4th chap. we have one particular reason given why the people should assemble themselves together, the Prophets declaring that in the last days "the house of the Lord should be established in the tops of the mountains," and that "many people" from "all nations" should flow unto it, saying, "Let us go up to the mountain of the Lord, to the house of the God of Jacob, *and he will teach us of his ways*, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem;" —a remarkably coinciding passage with that which declares that "A remnant of *all* shall be saved;" while yet another and a powerful reason for the gathering is embraced in the call sounding like thunder-tones from the eternal world, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. xviii. 4), that thus they may escape the judgments of heaven to be poured out upon the wicked and ungodly, and rest secure in the coverts provided, "while the overflowing scourge passes over;" for the Almighty declares, "My determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, even all my fierce anger." (Zeph. iii. 8.)

The assembling of the unholy powers, blind in their maddened fury to receive the just reward of their iniquities, is as much a part of the great gathering dispensation as the congregating together of the righteous to receive the promised blessings; and the opening of that dispensation is the commencement of the last great conflict between the forces of truth and error, which will result in the establishment of a reign of peace and righteousness over all the earth.

Jeremiah exults in the power and might of the Lord displayed in the gathering of his people, while he levels the thunderbolts of prophecy against the enemies of Jehovah. Ezekiel foreshadows it in types and symbols, and declares their consummating greatness, while he describes a temple of majesty and glory. Daniel unfolds its grand destiny in a kingdom never to be thrown down, nor given to another people. Hosea declares it in God's merciful remembrance of Israel. Joel, Micah, and others rejoice in the hope of the restoration; while Zechariah declares, in burning scathing words, the awful judgments that shall overwhelm the gathered armies who co-operate with the great Prince of Darkness in endeavouring to thwart the purposes of Heaven.

The Christian dispensation opens with the same faith, the same hope, and the same prophetic spirit, speaking expressly of a gathering of the people of God. The parable of the wise and foolish virgins who went forth to meet the bridegroom is plain and expressive, and many of the Saviour's teachings point in language simple and beautiful to the same great work; while Paul (in Eph. i. 10,) gives the subject its broadest aspect when he declares "That in the dispensation of the fulness of times he [God] might *gather together in one all things* in Christ, both which are in heaven and which are on earth;"—not only all men, unto their respective places and under their chosen leaders, whether they range themselves as soldiers of the cross under the standard of Emmanuel or band together in thoughts and deeds of evil under the black banner of death;—not only the spirits of light trooping together in the proud assurance of victory, and the spirits of darkness concentrating their powers, forces, and energies, making the world stand amaze at their doings, while gold-findings, clairvoyants, biologists, table turnings, and spirit rappings reveal some new and unheard-of power belonging to him who rules in the hearts of the children of men;—not only these, but all other things, both in heaven and on earth, —all the great truths hidden from ages upon ages—all the revelations of Jehovah, though buried in oblivion for centuries, the mysteries of all science, the principles of life, and the scattered secrets of a thousand generations shall be gathered together. To effect this, the world is unwittingly labouring with all its might.

The development of the arts and sciences is but a part in the grand whole. To hasten transit from place to place, means of locomotion are employed which would strike the minds of a past age with wonder and awe as the whistling engine thunders over its rail-laid track. To speed communication, man girdles the earth and brings into use an element whose powers he is ignorant of. To hurl proud fortresses from their commanding positions, shatter fleets that triumphantly ride the mountain waves in their rolling grandeur, destroy noble armies whose prowess and ardour seem capable of changing the destinies of a world, the fertility of man's genius is employed. To bridge space, chain the most subtle elements with which he is acquainted, and make them his slaves, is but a part of what man has attempted and almost accomplished; and yet all is but a part of a grand whole. All these but indicate the beginning of the end.

With such plain predictions concerning the "gathering" of the last days, and with such supporting evidences in proof of the predictions, is it not strange that the world is blind to the working-out of the gathering dispensation? Already Judah turns to the land of the fathers and yearns for a habitation there; already has God prepared their way for returning by procuring for them, through the din of battle and the ravages of war, the privilege of once more possessing property in Palestine,—a privilege denied them for many centuries. Already are the ransomed of the Lord returning, with songs of everlasting joy, to build up the waste places of Zion, and are making the desert to blossom like the rose. Already are the hidden revelations of the Lord coming to light, and the secrets of his good pleasure being made known to man. Already have the arts and sciences received an impetus unparalleled in the history of the world. Already are God's visible judgments being poured out upon the nations —war, famine, pestilence, discord, and calamities by sea and land. Already has the Evil One manifested his peculiar power and agency in unmistakable symptoms. Yet, with all these "signs of the times"—with all these congregated and gathering forces daily and hourly increasing, mankind seem wilfully blind and determined to plunge headlong into the gulf of destruction yawning before them.

Very many reasons could be produced, based both on Scripture and history, to show that *this present age* is included in and is an early part of this great gathering time. But they are uncalled for, while the fact stares us broadly in the face that the world totally disbelieve in it. Professors of religion may admit almost unconsciously that Judah will be restored to Palestine; but that any gathering of an important character will take place among the people of God at any period of time, they cannot think of for a moment. All passages of Scripture bearing plainly upon it they construe as "spiritual" and "enigmatical," having some "hidden meaning," to find out which they pore over old musty tomes, and ransack the pages of those who knew as little about it as they do themselves. This stand of theirs places them in a serious and most fearful position; for, while in reality infidel regarding it, they cannot take advantage of the escape provided, nor inform themselves concerning the revelations which the Lord may make known. As God reveals nothing but what is of importance to his creatures, all who wilfully cast aside the means of obtaining the knowledge vouchsafed cannot expect any less than to be judged for opportunites neglected, and their opposition to Jehovah's purposes produced by neglecting these opportunities will most certainly draw down upon them his fierce indignation.

But the judgments declared are of so soul-piercing a character that they cannot thus cavalierly be thrust aside. How, then, in their unbelief, are they prepared to save themselves from the wrath to be poured out upon the wicked? Do they expect that the Lord will pour famine and pestilence on the land, sweeping the professedly unrighteous from before his face, while the "professors" are rolling in luxury and revelling in happiness, untouched by the showering arrows of death? Their unbelief in the miraculous interposition of Heaven forbids this idea, and the natural laws which govern the health and prosperity of the human family reject it. And without a gathering-place for all the honest in heart who love the Lord and keep his commandments, woe unto the poor and needy, through these days of tribulation and suffering! for theirs is the very scene of misery. Not only are they condemned to a life of slavery and

toil, wherein many opportunities and facilities to sin amply afforded to the rich are denied them; but they must suffer the full brunt of the mighty torrent of scathing judgments, while their rich compeers, though a thousand times more guilty, scarcely feel its scattering spray. O ye blind and slow to understand, "God's ways are not as man's ways;" and this ye will most surely find, when the Lord of Hosts comes "out of his hidingplace to vex the nations," and proves his claim to the eternal attribute of justice!

(*To be continued.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 327.)

[November, 1843.]

The summit of your future fame seems to be hid in the political policy of a 'mathematical problem' for the chief magistracy of this State, which I suppose might be solved by 'double position,' where the *errors* of the *supposition* are used to produce a true answer.

But, sir, when I leave the dignity and honour I received from heaven, to boost a man into power, through the aid of my friends, where the evil and designing, after the object has been accomplished, can lock up the clemency intended as a reciprocation for such favours, and where the wicked and unprincipled, as a matter of course, would seize the opportunity to flintify the hearts of the nation against me for dabbling at a sly game in politics,—verily I say, when I leave the dignity and honour of heaven, to gratify the ambition and vanity of man or men, may my power cease, like the strength of Samson, when he was shorn of his locks, while asleep in the lap of Delilah. Truly said the Saviour, 'Cast not your pearls before swine, lest they trample them under their feet, and turn again and rend you.'

Shall I, who have witnessed the visions of eternity, and beheld the glorious mansions of bliss, and the regions and the misery of the damned,—shall I turn to be a Judas? Shall I, who have heard the voice of God, and communed with angels, and spake as moved by the Holy Ghost for the renewal of the everlasting covenant, and for the gathering of Israel in the last days,—shall I worm myself into a political hypocrite? Shall I, who hold the keys of the last kingdom, in which is the dispensation of the fulness of all things spoken by the mouths of all the holy Prophets since the world began, under the sealing power of the Melchisedec Priesthood,—shall I stoop from the sublime authority of Almighty God, to be handled as a monkey's cat's-paw, and pettify myself into a clown to act the farce of political demagoguery? No—verily no! The whole earth shall bear me witness that I, like the towering rock in the midst of the ocean, which has withstood the mighty surges of the warring waves for centuries, *am impregnable*, and am a faithful friend to virtue, and a fearless foe to vice,—no odds whether the former was sold as a pearl in Asia or bid as a gem in America, and the latter dazzles in palaces or glimmers among the tombs.

I combat the errors of ages; I meet the violence of mobs; I cope with illegal proceedings from executive authority; I cut the gordian knot of powers, and I solve mathematical problems of universities, WITH TRUTH—*diamond truth; and God is my 'right hand man.'*

And to close, let me say in the name of Jesus Christ to you, and to presidents, emperors, kings, queens, governors, rulers, nobles, and men in authority everywhere, Do the works of righteousness, execute justice and judgment in the earth, that God may bless you and her inhabitants; and

The laurel that grows on the top of the mountain
Shall green for your fame while the sun sheds a ray;
And the lily that blows by the side of the fountain
Will bloom for your virtue till earth melts away.

With due consideration and respect, I have the honour to be

Your most obedient servant,

JOSEPH SMITH.

P.S. The court-martial will attend to your case in the Nauvoo Legion.

J. S."

Tuesday, 14th. In the evening, called at the Office with Mr. Southwick, of Dixon, and had my letter to James Arlington Bennett read.

Mayor's Court in the Office. "Erskine *versus* Pullen." Nonsuit.

P.M. At the Office. Suggested the idea of preparing a grammar of the Egyptian language.

Prayer-meeting at the old house. I spoke of a petition to Congress, my letter to Bennett, and intention to write a Proclamation to the Kings of the Earth.

Thursday, 16th. Held a Court—"Averett *versus* Bostwick."

At home the remainder of the day. Chilly east wind and foggy.

Friday, 17th. Deeded lot 4, block 135, to Sally Phelps, wife of W. W. Phelps.

About ten, a.m., called in the Office with Esquire Southwick, of Dixon.

Thunder, lightning, and rain last night. Warm and foggy morning.

Saturday, 18th. Rode out on horseback to the prairie, accompanied by Mr. Southwick.

Conference of the Church held at Halifax, Nova Scotia. Robert Dixon, President; Edward Cook, Secretary. Two Branches were represented, containing 2 Elders, 1 Teacher, 2 Deacons, and 34 members.

Sunday, 19th. Eleven a.m. to two p.m., prayer-meeting at the old house and fasting.

In the evening, prayer-meeting and breaking of bread, &c.

Monday, 20th. Two gentlemen from from Vermont put up at the Mansion. I rode round with them in the afternoon to show them the improvements in the city. In the evening, several of the Twelve and others called to visit me. My family sang hymns, and Elder John Taylor prayed and gave an address, to which they paid great attention, and seemed very much interested.

Tuesday, 21st. Council of the Twelve and others at my old house all day. Dictated to my clerk an Appeal to the green mountain boys of Vermont, my native State.

Also instructed Elders Richards, Hyde, Taylor, and Phelps to write a Proclamation to the Kings of the Earth.

Wednesday, 22nd. Rode out to the prairie with W. Clayton and L. D. Wasson, and found Arthur Smith cutting timber on my land without my consent, which I objected to.

Prayer-meeting in the evening at the old house.

Five deaths in the city during the past week.

Thursday, 23rd. Met in Council in the old house; then walked down to the river to look at the stream, rocks, &c., about half-past eleven, a.m. Suggested the idea of petitioning Congress for a grant to make a canal over the falls, or a dam to turn the water to the city, so that we might erect mills and other machinery.

Issued a writ of Habeas Corpus, on application of John M. Finch.

Friday, 24th. Attended Municipal Court "on Habeas Corpus, J. M. Finch at suit of Amos Davis." Finch discharged, Davis to pay costs, it being a vexatious and malicious suit.

The young men have established a Debating Society in Nauvoo, to discuss topics of various descriptions.

Saturday, 25th. Colonel Frierson, United States' Surveyor from Quincy, arrived in Nauvoo. In the evening the High Council sat on the case of Harrison Sagers, charged with seduction, and having stated that I had taught it was right. Charge not sustained. I was present with several of the Twelve, and gave an address tending to do away with every evil, and exhorting them to practise virtue and holiness before the Lord; told them that the Church had not received any permission from me to commit fornication, adultery, or any corrupt action; but my every word and action has been to the contrary. If a man commit adultery, he cannot receive the celestial kingdom of God. Even if he is saved in any kingdom, it cannot be the celestial kingdom. I did think that the many examples that have been made manifest, such as John C. Bennett and others, were sufficient to show the fallacy of such a course of conduct.

I condemned such actions *in toto*, and warned the people present against committing such evils; for it will surely bring a curse upon any person who commits such deeds.

After adjournment, held a Council, and agreed to meet Mr. Frierson at the Mansion to-morrow morning.

I received a letter signed by George B. Wallace and six other Elders, requesting permission for Elder John E. Page to remain in Boston the ensuing winter. Also a letter from John E. Page, giving his assent to the petition, to which the Twelve Apostles wrote the following reply:—

"Elder John E. Page.

Beloved Brother,—Your letter dated at Boston, in connection with some one hundred and fifty of the brethren, is received, and we proceed to reply. Your letter is not before us this moment; consequently you must excuse a reference to dates and names which have escaped our recollection. But the subject is fresh, and the letter was read in a council of Presidents Joseph, Hyrum, and the Twelve, when the word of the Lord came through Joseph the Seer thus:—"Let my servant John E. Page take his departure *speedily* from the city of Boston, and go directly to the city of Washington, and there labour diligently in proclaiming my Gospel to the inhabitants thereof; and if he is humble and faithful, lo! I will be with him, and will give him the hearts of the people, that he may do them good and build up a church unto my name in that city.'

Now, brother Page, if you wish to follow counsel and do the will of the Lord, as we believe you desire to do, call the church at Boston together, *without delay*, and read this letter to them, calling upon them to assist you on your mission, and go thy way speedily unto the place which is appointed unto you by the voice of the Lord, and build up a church in the city of Washington; for it is expedient and absolutely necessary that we have a foothold in that popular city. Let your words be soft unto the people, but full of the spirit and power of the Holy Ghost. *Do not challenge the sects for debate*, but treat them as brethren and friends; and the God of heaven will bless you, and we will bless you in the name of the Lord Jesus, and the people will rise up and bless you, and call you a sweet messenger of peace. You will pardon us for giving you such counsel, for we feel to do it in the name of the Lord.

When you have built a church at Washington so as to warrant the expense, it will be wisdom for you to send or take your wife to Washington; so says President Joseph.

All things go on smoothly here. As to the reports circulated while we were in Boston, there is nothing of them. Brother Joseph has commenced living in his new house, and enjoys himself well. He has raised a sign, entitled 'Nauvoo Mansion,' and has all the best company in the city. Many strangers from abroad call on him, feeling perfect liberty so to do, since he has made his house public; and it is exerting a blessed influence on the public mind.

The Temple has been progressing rapidly until the recent frosts. The walls are now above the windows of the first story, and some of the circular windows are partly laid. The brethren of the Twelve have all arrived home, are tolerably well, and their families, except sister Hyde, who has been very sick, and is yet, though at last report rather better. No prospect of any of the Twelve leaving home this winter that we know of. Elder Snow has arrived with his company from Boston, &c., generally in good spirits.

The Devil howls some: may be you will hear him as far as Boston, for there cannot a blackleg be guilty of any crime in Nauvoo, but somebody will lay it to the servants of God. We shall give the substance of this communication to your wife same mail.

We remain your brother in the new and everlasting covenant, in behalf of the Quorum,

BRIGHAM YOUNG, President.

W. RICHARDS, Clerk."

Sunday, 26th. I met with Hyrum, the Twelve, and others, in Council with Colonel Frierson, at the Mansion, concerning petitioning Congress for redress of grievances. Read to him the affidavits of Hyrum Smith, B. Young, P. P. Pratt, Lyman Wight, George W. Pitkin, and Sidney Rigdon, taken before the Municipal Court on Habeas Corpus, and conversed with him thereon.

At eleven, a.m., Elder O. Pratt preached in the Assembly Room.

In the evening, Elder P. P. Pratt lectured in the Mansion. Rainy, muddy day.

Monday, 27th. Wet day. Being quite unwell, I stayed at home.

Tuesday, 28th. At home. Colonel Frierson wrote a Memorial to Congress.

(To be continued.)

"THE kingdom of God will roll, and no power can stop the work that the Almighty has commenced. Kings, rulers, governors, presidents, peoples, and all the armies of hell joined with them, will never be able to impede the steady, onward, accelerated progress of this glorious Latter-day Work. If we should deny the faith of the holy Gospel and go out of this Church, still it will roll on the same. This kingdom will stand for ever. This religion will abide the day of the coming of the Lord Jesus, and will prepare us to meet him in peace."—*Brigham Young.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 2, 1860.

THE season has now arrived when the Elders should turn their attention to out-door preaching. Spring, with all its refreshing and genial influences, has now fully come, and all nature seems buoyant and smiling with the change. Our long and dreary winter has gone to contribute its portion to the great eternity of the past, having filled its place in the calendar of time allotted to man. The hearts of both man and beast are made to rejoice in the beneficence of that kind Providence that has so wisely ordered "the times and the seasons," inspiring us with that devotion and reverence which enables us to renew our labours of the ministry with pleasure and delight.

There is a time for all things. The time for preaching the Gospel in this land has again arrived. The signs of the times, like the fingers that indicate the time upon the dial of the clock, admonish us to work while it is called to-day. We do not anticipate a long season of ingathering of the Saints or of preaching the Gospel. Change will succeed change in such rapid succession that the work of preaching and gathering the Saints will necessarily occur as time and opportunities may offer. The instability that is stamped upon the forefront of all earthly governments and the forebodings and restive feelings of the crowned heads of the Old World, as they behold the lack of the elements of perpetuity in their own midst, awakenes within them a fearfulness for the future.

Brethren, the fig trees are leafing; their buds are beginning to shoot forth, and the time has now come for us to harvest. Then let us unite our energies in the good work.

Many of the Elders and Saints have concluded in their own minds that the work of preaching the Gospel in this land was about finished—that all the honest in heart in this great nation had received the Gospel, and that there was but little else left for the Saints to do but gather up to Zion and bask in the favour and blessings of the Lord. This is a mistake. There will be seasons and opportunities for all to hear and obey the glad tidings, if they choose. There are many thousands in this land, for aught we know, who are just as honest as we were, who have never had an opportunity to hear and understand the Gospel. It is true the Gospel has been preached here over twenty years, and the sound thereof has gone through the length and breadth of the land. But by far the largest portion of the inhabitants of this island know nothing of us, only what they have heard through the misrepresentations of our enemies. In introducing the Gospel to them, we cannot be too careful in showing that proper respect which is due to the feelings of all men. In many respects men differ in their judgments and opinions upon the same subject; and when that difference is not treated with a proper regard, they turn away with disgust. The feelings of all men must be treated with respect, if we wish to be the means of doing them good. The traditions, superstitions, follies, and ignorance of the present generation, condemning the principles of the Gospel of Jesus Christ, are so interwoven with their nature, by reason of the false doctrines and false philosophy on religious subjects, that it is often difficult to give them even a limited understanding of the first principles of the Gospel. The plan of salvation is so widely different

from their traditions, and from what they have been taught to think it was, that it requires much labour and patience to properly get the principles before them, so that we may be justified, and they be left without excuse.

As before observed, all men in forming their judgment upon the same subject are not alike. Some will embrace the truth the first time they hear it, while others will want months to investigate. Others, again, will want years to examine and criticise before they can satisfy their judgment sufficiently to act. All must have an opportunity to hear, investigate, and act upon their conviction and judgment. It is for this that they will be held accountable.

Our own experience teaches us that the knowledge which we have gained of the Gospel of Jesus Christ, with the aid of the Holy Spirit to help us, has been the result of years of labour, in practically applying the principles to our lives. Feeling, then, that we have obtained favour with God, through much care, anxiety, and labour, we should be filled with compassion towards those who, through ignorance, are strangers to the covenants of promise, and aliens to the commonwealth of Israel.

When we pass through the many large and populous cities, whose thoroughfares are crowded with human beings, with faces beaming with intelligence, and "walking upright like their Maker," and bearing the impress of the invisible God,—being clothed upon, while in this state of mortality, with those attributes which, if rightly developed, will exalt them to the capacity of Gods, our feelings of compassion and love are moved within us for their happiness and welfare. It becomes our duty, as Elders in Israel, to so labour that we may be the means of bringing souls to a knowledge of the truth, and saving all who honestly desire it.

That we may not labour in vain, let us bear in remembrance continually the importance of keeping with us the Holy Spirit. It is this Spirit which accompanies the words of life, when preached, and bears witness to the truth in the hearts of the people. It awakens them to repentance, and moves that spirit of divinity within them, which lighteth every man that cometh into the world.

There is a spirit in man that bears witness to the truth; and when the words delivered are spoken by the Spirit of truth, the inspiration thereof gives him understanding. The assurance that the Lord thus witnesses of the truth in the hearts of the people enables us to labour with confidence in this work. Whether we may be the means of saving few or many, it does not matter to us. We know that God will accept our labours and judge all men by this Gospel.

We earnestly recommend to the Elders that particular care be taken not to infringe upon the municipal regulations of the cities and towns where they may have the privilege of preaching. Honour, respect, and obey the laws; and if their regulations deny to you the privilege of preaching to the people in the open air, the sin lies at their door. Avoid all litigations and contentions, for they are unprofitable. Also avoid passing any critical strictures upon their doctrines, however unscriptural and inconsistent they may appear. At the present, these are the best and all they have. We must award to them honesty and sincerity in their belief, until, through patience and humility, we prove to the contrary. We are called to be saviours of men. Let us, then, move in their midst with that dignity which becomes the servants of God, seeking to reclaim them with all that forbearance, patience, and forgiveness that our Father manifests towards the wayward sons and daughters of Adam. Strive earnestly to engraft in their minds a belief in the record of the Jewish Prophets and the New Testament. You will find amongst a large majority the want of a devotional feeling. They have but little reverence for God or relish for the sublime and sacred truths of the holy Gospel. A strong feeling of infidelity is taking deep root

in the minds of men, and will eventually engulf the nations. There are many, however, who are honestly dissatisfied with their present established forms of worship, and have thought the deficiency was in their homilies and ritual. A change in their present Church regulations has already been recommended by the law-making department of this nation. Reflecting men have become satisfied that their present Church regulations and forms are powerless. Indeed, it must be apparent to all that some change must be made to check the growing spirit of infidelity. The modern forms of Christianity have not the power to do this. The uncertainty, doubt, and unbelief in the minds of men are the effects of their systems, showing that they are powerless to impart the saving knowledge of the truth. Nothing but the revelations of God can give them that assurance of eternal happiness. To obtain this, they must forsake their false doctrines, false systems, and false traditions, and come back to first principles, believe in the Bible, and accept the plan of salvation as God has revealed it, taking the principles, doctrines, and ordinances, together with the gift of the Holy Spirit, accepting of, and believing in them, in preference to the dogmas of a corrupt and hireling Priesthood. Then will they receive all that peace and happiness which the truth of God can alone impart.

We then say to the Elders, Teach the first principles of the Gospel, and testify to them of what you know of its truth. Seek in earnestness and humility to obtain the spirit that comes from Zion, not forgetting that the spirits of the Prophets are subject to the Prophets and given to us for the work of the ministry. Come, then, to the light, drink into that influence, and pray that it may be poured out upon you. Divest yourselves of everything that is impure and unholy, and live your religion. We say, then, that this spirit shall rest upon you in your labours, and you will feel that there is an additional influence and power working with you, to a degree that you never before felt.

NEW SETTLEMENTS IN UTAH.

Again is Utah making those rapid strides and putting forth those signs of social growth which have characterized the community of Saints throughout their history as a people. It is not our design here to write an article upon the rise and progress of this community, nor upon a general view of their social growths; nor do we here purpose giving our readers a view of the rise and progress of Utah and the rapid growth of its settlements from the arrival of the Saints in that country up to the period of the Utah Expedition. But as settlements are again rapidly rising, we have thought it would not be uninteresting to our readers to give them a view of settlement-raising in Utah at the present time, and show how the bees of the Deseret hive "improve each shining hour." In fact, the Saints improve every favourable hour, whether it be a shining one or not; and when they can get their enemies to let them alone for a moment, these working bees will busily work in building up their hives, whether it is in sunny summer or frosty winter. It is thus they have been doing during last winter and this spring in their working of settlement-raising. The following communication to the *Mountaineer*, from "A Visitor" to Cache Valley, will show our readers how they have been doing things there during the period of six months, from September 1st, 1859, to March 6th, 1860:—

"The mountains of ice begin to give way, and we begin to feel that seed time is at hand. The emigration is rolling into this valley from various parts of the Territory, and there is yet room for many more. The winter has been cold, but snow and frost has not stopped improvements. Since the setting in of winter, many houses have been erected and are now inhabited: our little

forts have become large towns. Logan City, the place from which I write, was a houseless plain September 1st, 1859. March 6th, 1860, there are nearly 100 houses, a tabernacle, and three schools. Messrs. Davis and Thatcher are preparing to build a large flouring mill, and will build large enough to accommodate other machinery. Near this settlement is a saw-mill in complete operation. Mr. Joel Ricks is building one within the city. Messrs. Weir and Ricks are erecting a large tannery. A pottery is much needed: there is good clay in great abundance just at hand. Logan River affords water sufficient to propel any amount of machinery. The city is situated on its north bank, and for a handsome situation it it cannot be excelled. Timber and stone are near at hand. Smithfield, seven miles north, is located on the north bank of Summit River. It is a delightful situation, and is fast improving. Richmond, six miles farther north, is a flourishing town, and highly favoured with good soil, water, stone, and wood. More settlements are being made farther north, not yet named. South-east from Logan City, standing on a beautiful plain, is Providence, so named from the many advantages it possesses. Eight miles south-west from Logan is Wellsville, situated on the west of Little Bear River: it is a flourishing town. Here may be found everything the farmer can or may desire. The inhabitants are remarkable for industry, and are generally rich in wheat and cattle. Five miles north from Wellsville is Mendon. This settlement has deep, rich soil, an extensive range for stock, hay land, fire-wood, and timber in abundance, and stone of the best quality; but water is rather scarce. Cache Valley, as a whole, is well watered. The valley is thickly set with grass; the mountains and kanyons richly stored with timber; the springs, ponds, and rivers are swarming with trout; and the groves in the valley abound with red men, women, and children. Public improvements are going on rapidly. Bridges are being built across Little Bear River, Rush Creek, Smith's Fork, Spring Creek, South and North Logan, Four Mile Creek, Summit Creek, Farmer's Creek, High Creek, Cherry Creek, and Beaver or Cub Creek. School-houses and houses of worship are built or being built in every settlement. Productions, such as wheat, barley, oats, and corn, grow finely, and vines have been grown here."

Their history abundantly shows that the Saints are the most industrious and enterprising people in the world. Both before being driven from civilization (?) by civilized mobs, and after the recent notorious attempt to drive them from Utah, they have and we believe ever will manifest the instincts of empire-founding. None but men full of enterprise and industry need expect to find their proper place among the Saints.

WITHDRAWAL OF TROOPS FROM UTAH.

The following is an extract from the official orders of Secretary Floyd relative to the troops in Utah:—

"The military force of the Department of Utah will be reduced to three companies of the 2nd Dragoons, three companies of 4th Artillery (including the Battery) now there, and four companies of the 10th Infantry. Colonel P. St. George Cook, 2nd Dragoons, is assigned to the command. Lieutenant-Colonel Smith, 10th Infantry, will remain with that portion of his regiment. The remainder of the force now in Utah will be withdrawn as early as possible in the spring. Three of the six companies of the 10th Infantry to be withdrawn will take post at Fort Laramie. The other three companies of the 10th Infantry and the two companies of the 2nd Dragoons will occupy Fort Garland, New Mexico. The 5th regiment of Infantry will relieve 3rd Infantry in New Mexico. The 7th Infantry will also take post in that department—four companies at the Gila Copper Mines, and six companies near the mines in Arizona. The troops moving from Utah to New Mexico will proceed by two general routes; the Dragoons and 7th Infantry *via* Timpanagos, Bridger's Pass, Sangre de Christi Pass, and Fort Garland. Their supplies will be replenished at Cheyenne Pass, by train from Fort Laramie. The 5th and three companies of the 10th Infantry will move up the Spanish Fork, thence across to the head of White River and down that stream, or as direct as possible to Green River. At Green River a strong party, for the purpose of exploration, will be detached, and proceed with packs in the general direction of the Spanish Trail, *via* Dolores River, as directly as possible to Santa Fe. The remainder of the column will continue on the route followed by Colonel Loring to the valley of the Rio Grande, shortening and improving the road wherever it is practicable. The Department Commander will direct the details of these movements as circumstances may require."

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 318.)

The character of this sculpture added to the interest and wonder of all that was connected with the exploration of these American ruins. . . From the great terrace a large structure is seen at a distance indistinctly through the trees. . . It was about ninety feet in front; the walls were cracked, and all along the base the ground was strewed with sculptured stones, the carving of which was equal to any we had seen. . . Before reaching the door, I crawled through a fissure in the wall into an apartment; at one end of which, in the arch, I saw an enormous hornet's nest; and, in turning to take a hasty leave, saw at the opposite end a large ornament in stucco, having also a hornet's nest attached to it, painted, the colours being still bright and vivid, and surprising me as much as the sculptured beams. A great part had fallen, and it had the appearance of having been wantonly destroyed. The engraving below represents this fragment. The ornament, when entire, appears to have been intended to represent two large eagles facing each other. On each side are seen drooping plumes of feathers. . . Beyond this was the great building which we had set out to find. The front was still standing, in some places, particularly on the corner, richly ornamented; but the back part was a heap of ruins. In the centre was a gigantic staircase leading to the top, on which there was another building with two ranges of apartments, the outer one fallen, the inner one entire. . . Beyond this was another building. . . This building had but one doorway, which was nearly choked up; but on passing into it I noticed sculptured on the jambs, nearly buried, a protruding corner of a plume of feathers. This I immediately supposed to be a head-dress, and that below was a sculptured human figure, . . and determined immediately to excavate the parts that were buried. . . The subject consists of two figures, one standing, and the other kneeling before him. Both have unnatural and grotesque faces, probably containing some symbolical meaning. The head-dress is a lofty plume of feathers, falling to the heels of the standing figure; and under his feet is a row of hieroglyphics. While toiling to bring to light these buried stones, I little thought that I was raising up another witness to speak for the builders of these ruined cities. . . . We saw at some distance before us a great tree-covered mound, which astonished us by its vast dimensions, and, but for our Indian assistants, would have frightened us by the size of the trees growing upon it. The wood commenced from the road side. Our guides cut a path; and, cleaving the branches overhead, we followed on horseback, dismounting at the foot of the Casa Grande. It was by this name that the Indians called the immense pile of white stone buildings, which, buried in the depths of a great forest, added new desolation to the waste by which they were surrounded. . . . Our direction was south-west from the Casa Grande; and at the distance of about a mile, the whole intermediate region being desolate and overgrown, we reached a terrace, the area of which far exceeded anything we had seen in the country. We crossed it from north to south, and in this direction it must have been fifteen hundred feet in length, and probably was quite as much in the other direction. . . . In several places the platform is strewed with ruins. . . . The next morning we set out for the ruins of Labna. . . . At the distance of a mile and a-half we reached a field of ruins, which, after all we had seen, created in us new feelings of astonishment. . . . Ruins were increasing upon us, to explore which thoroughly would be the work of years. . . . In an hour we saw in the woods on our right large mounds, indicating that here, too, had once stood an ancient city. I rode in to look at them, but the buildings which had crowned them were all fallen and ruined. . . . On setting out, our direction was again south, and again our road was over the supulchres of cities. . . . Again passing "old walls" on each side of the road, at the distance of two leagues, we reached Xampon, where stand the remains of an edifice, which, when entire, must have been grand and imposing, and now, but for the world of ruins around, might excite a stranger's wonder. . . . Beyond we saw at a distance two other places, called Hiokowitz and Knepak, ruined and difficult of access, and we did not attempt to reach them. . . . We came to a broken stony ascent, climbing up which I discovered that we were upon the top of an ancient terrace. . . . In a few moments I found myself ascending the side of a lofty stone structure, on the top of which were the remains of a large building, with its walls

fallen, and the whole side of the mound strewed with sculptured stones, a scene of irrecoverable ruin. . . . Coming down into a thickly-wooded valley, after the longest half league we ever walked, we saw through the trees a large stone structure. On reaching it, and climbing over a broken terrace, we came to a mound faced on all sides with stone, which we ascended, and crossing over the top, looked down upon an overgrown area, having on each side a range of ruined buildings, with their white façades peering through the trees; and beyond, at a distance, and seemingly inaccessible, was the high hill, with the ruins on the top, which we had seen from the terrace of the first building. Hills rose around us on every side; and, for that country, the scene was picturesque, but all waste and silent. The stillness of the grave rested upon the ruins. . . . Leaving the camino real, we turned again into a milpa path, and in about an hour came in sight of another ruined city known by the name of Ytsimpte. . . . Turn which way we would, ruin was before us. . . . From the extent of these remains, the masses of sculptured stones, and the execution of the carving, this must have been one of the first class of the aboriginal cities. . . . It was but another witness to the desolation that had swept over the land. . . . The ruins of Chichen lie on a hacienda called by the name of the ancient city. . . . The ruins are nine leagues from Valladolid. . . . The whole circumference occupied by them is about two miles, which is equal to the diameter of two-thirds of a mile, though ruined buildings appear beyond these limits. . . . [In one of these buildings is a sculptured tablet.] This tablet and the position in which it exists have given the name to the building, which the Indians call Akatzeeb, signifying the writing in the dark; for, as no light enters, except from the single doorway, the chamber was so dark that the drawing could with difficulty be copied. It was the first time in Yucatan that we had found hieroglyphics sculptured on stone, which, beyond all question, bore the same type with those at Copan and Palenque. . . . Physical force may raze these buildings to the ground, and lay bare all the secrets they contain; but physical force can never unravel the mystery that involves this sculptured tablet. . . At the distance of 420 feet north-west from the Caracal stands the building . . called by the Indians Chichanchab. . . Above the cornice it was richly ornamented; but the ornaments are now much decayed. It has three doorways, which open into a corridor running the whole width of the building; and along the top of the back wall was a stone tablet, with a row of hieroglyphics extending all along the wall. . . Great vestiges exist of mounds, with remains of buildings upon them, and colossal stones and fragments of sculpture at their feet, which it would be impossible to present in detail. . . . These American ruins . . stand alone, absolutely and entirely anomalous,—perhaps the most interesting subject which at this day presents itself to the inquiring mind. I leave them with all their mystery around them; and in the feeble hope that these important pages may in some way throw a glimmer of light upon the great and long vainly-mooted question, Who were the peoplers of America? I will now bid farewell to ruins."

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—When everybody was looking upon the "Paper Duty Repeal Bill" as being virtually passed, the House of Lords suddenly startled the country by rejecting it. This act is considered unconstitutional; and this usurpation by the Lords of the power to decide taxation of the country is generally condemned; and the jealousy of the people over the rights of their representatives is aroused. Perhaps no serious political crisis may directly result from this unconstitutional act of the Lords; but it is not improbable that startling consequences may yet spring from it, and not improbable that it will inaugurate a long and fierce struggle between the House of Lords and the House of Commons. The Government recently published a proclamation against foreign enlistment, which was called forth by the designed formation of an Irish brigade for the service of the Pope. The proclamation, it is said, has only given impetus to the cause of his Holiness in Ireland, and a feeling of enthusiasm is seizing the Irish catholic youths. It is treated with indifference by the poorer classes, and with contempt by the richer. The Pope's brigade is the leading topic of the day with them. It is suggested to evade the proclamation by emigration of Irishmen to Rome to enlist under the banner of the Pope. Shrewd persons,

who are not agitators, are said to believe that Ireland is on the eve of a crisis. It is said that negotiations for the conclusion of commercial treaties between France and several other states will shortly be opened at Paris. The *Morning Advertiser* declares that it can state, in the most positive terms, that Lord Palmerston and Lord John Russell are in possession of facts which prove, in the most conclusive manner, that Louis Napoleon has not only formed, but fully matured designs which, if he be allowed to carry them into effect, will convulse the whole of Europe, if not plunge it into an actual war, before many months are over. The group of isles on the French coast opposite to and within an hour's sail of Jersey are to be strongly fortified and rendered capable of sheltering a fleet, which might be kept ready for any emergency, while a flotilla of small steamers shooting out from every nook of this archipelago of 300 isles could harass the merchant navy of the enemy and protect that of France. We learn that the Sicilian insurrection is successfully progressing. King Francis of Naples has offered the Sicilians a viceroy, a separate administration, a discriminating amnesty, and railroads; but the people have refused his offer. It is said that deep enthusiasm pervades all classes of Sicilians; and that with it is "mingled the stern resolve to make no terms with the tyrannical government against which the war is waged." It is generally admitted that Garibaldi's expedition is successful, and the Neapolitan troops are said to have been entirely routed. Turkish diplomatic agents abroad are informed that the Sultan questions the competence of the Powers to institute the inquiry proposed by Russia. The Sultan invokes Article 9 of the treaty of Paris. A letter from St. Petersburg states that the Russian troops in the southern provinces are placed on a war footing. They comprise three distinct *corps*, and are about to be reinforced by three divisions of reserve. The Cossacks of the Black Sea have been ordered to march. They consist of 9,000 cavalry and 9,000 infantry. A letter from Trieste says the Turkish Government is taking measures which denote serious apprehension. It is garrisoning the seaports, which was never yet done. The inhabitants of Montenegro are all prepared to take up arms to support a general revolt against the Turks.

AMERICAN.—The proceedings of the rival Charleston Conventions and the general agitation for the coming Presidential election form the all-absorbing topic of the day. The Douglas men are making every effort to secure the nomination of their man. The news from Mexico is exciting: the state of the country is described as wretched, and a strong anti-American feeling reigns. There are alarming troubles on the Texas frontier, and an invasion of Texas by Cortinas, with a force augmented by recruiting 400 Indians, 200 Mexicans, and 100 negroes, is expected. General Houston is prepared to receive the invading party, and it is believed that in case an attack is made on the Texan frontier, he will himself head an invading force into Mexico, pledged to conquer and annex all the country between the Rio Grande and the Sierra Nevada. Mexico also seems desirous for another war with America. On the 6th of April the Annual General Conference of the Church of Jesus Christ of Latter-day Saints was held, continuing to April the 8th. Among other matters and proceedings of the Conference, President Brigham Young took up the subject of missionaries and gave good counsel to those who were to come out on missions this season. On Sunday, April 8th, he gave notice that the Union Academy would be open for tuition on the morrow, and urged upon the people the necessity of patronising it, and of giving their sons a liberal education; said it was also in contemplation to open a female academy, which would be done as soon as convenient. In these academies the most useful sciences and foreign languages will be taught, and he would like to have those attend who are well advanced in the rudimental branches of education. This community, he said, should be men of profound learning, well skilled in foreign languages and the sciences, and should study history and the manners and customs of the people of the various nations of the earth. Pursuant to this notice, the Union Academy was opened on the Monday, in the large and commodious building on the east side of Union Square, formerly known as the Union Hotel. Two departments have already been formed, including the whole number of students. The first department comprises the class in mathematics, under the supervision of Mr. Orson Pratt, jun. This class has entered upon the study of algebra. The second department is under the supervision of Mr. James T. Cobb, comprising the classes in the lower branches—namely, arithmetic, geography, history, &c. Reading, writing, and other rudimental branches will not be taught in the Academy for the present at least. The auspices under which this Academy has been opened, and the interest manifested in its success, with the zeal already exhibited by the students in the prosecution of their studies, are strong guarantees of the permanency of the institution. A school has also been opened in the building commonly known as the "Holladay and Warner" store, nearly opposite the Tabernacle, by Mr. Henry I. Doremus, who is an experienced and qualified teacher.